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part in the usages of the southern Californians more and more appears to have been surprisingly large. The Heye Museum is to be congratulated on obtaining through Mr. Davis a set of images which, inasmuch as they were made for an actual ceremony, although in a sense an artificial one, have less of the model about them than any in other museums.

A. L. KROEBER

The Aztec Ruin. EARL H. MORRIS. (Anthropological Papers of the American Museum of Natural History, vol. xxvi, pt. 1, pp. 1-108, 13 figures, 1919.)

This is a report on the material culture of the people who built what is now known as Aztec ruin in the Animas valley, San Juan drainage, northwestern New Mexico. It is based on the splendid series of specimens recovered in the excavations by the Museum expedition in 1916 and 1917. The author's writing is to be commended for compactness, lucidity, and sense of proportion. Every class of object found is mentioned, but never at undue length, and the significant traits are brought out quietly and deftly. The process of manufacture is neatly reconstructed so that the description never becomes mechanical. Mr. Morris's chronology allows for two periods of black-on-white pottery at Aztec, Chaco canyon, and Mesa Verde, plus an earlier pre-Pueblo or formative era at Mesa Verde. The latest of these periods of the upper San Juan region synchronizes with the first of the five established by Kidder and Nelson for the Rio Grande. This gives seven time strata for northern New Mexico, Aztec ruin falling into the third, the end of the black-on-white age in which the Pueblos were shifting across the continental divide from the San Juan to the Rio Grande.

The edifice itself is only cursorily touched upon, and as excavation was resumed in 1918 after the completion of this paper, farther publication is to be expected on the subject.

A. L. KROEBER

Eine geographische und ethnographische Analyse der materiellen Kultur zweier Indianersämme in El Gran Chaco (Südamerika). ERLAND NORDENSKIÖLD. Vergleichende ethnographische Forschungen. 1. Göteborg, 1918.

Under this title we have a noteworthy analytic study based upon the facts of culture distribution in South America. The author takes as his specific problem the analysis of the material cultures of two Gran Chaco stocks, the Choroti and the Ashluslay, both of which were visited by him

in 1908. He sets himself the problem of determining just how much of the material cultures manifest among these stocks is original with them. He gives his answer in statistical form by tabulating the traits now observable that were introduced by white people. Under another head are grouped the traits derived from the Andean cultures. Again, there are traits attributed to the extreme south of the continent and others from the Amazon area. To attain these distinctions the author studies the distributions of each important trait separately: thus, we have chapters on houses, furniture, burden-bearing, hunting, weapons, fishing, costume, etc. There are some twenty of these chapters covering quite exhaustively the whole range of material traits. For each important trait a distribution map is given showing all the localities in South America where the trait is known to occur. In all, there are forty-four of these maps. A general perusal of these will of itself give an adequate idea of the continental ranges in material traits. For example, the map for finger-stamped pottery shows that it is localized around the La Plata drainage. What is the connection then, between this pottery and that of the Atlantic coast of North America? If they are historically related, how can their respective isolations be accounted for? Almost every one of the forty-four maps will be found equally stimulating.

A number of striking parallels between the Chaco culture and that of the North American Plains have been noted before, but here we find some new ones, such as the use of a feather fan, forked-stick fire tongs, a particular form of hairbrush, and a hoof rattle. Aside from the pottery parallels just cited, we find the husking-peg of the Woodland Indians.

However, the author does not stop with the exposition of these trait distributions, but proceeds to compare and analyze them. In this way he readily isolates a number of traits that are peculiar to the Gran Chaco and so probably originated there. Of course, he does not attempt to explain the parallels to North American cultures we have cited, his attention being given exclusively to the South American continent. Thus he finds that out of a possible fifty-three traits the Chaco group can claim uniqueness in twenty-four. For the southern part of the continent there are twelve parallels out of a possible forty-four. From the Amazon area the number of parallels is small, the manioc complex, carrying appliances, and weaving are about all that one can be sure of. From the Andean region comes a long array of traits, thirty-five out of a possible fifty-eight; there is practical identity in clothing, ornamentation, and toilet traits, but also close parallels in agricultural traits, weapons, and handy tools. Finally, there is a residuum of traits as to whose origin no conclusion can

be drawn. These are, in the main, traits of very wide distribution in the New World, such as maize, bows, tobacco, bola, sling, fishing tackle, fire stones, gourds, tattooing, head deformation, pottery, etc. This is not really a failure of the method for its functioning depends upon our ability to isolate the respective distribution areas for the several traits. When the distributions are very extensive we must take the whole world as our comparative base and when the distribution is itself world-wide only archaeological evidence as to chronology will suffice.

Finally, the author applies the analytic method to Chaco culture itself, finding reason to believe that it was originally homogeneous with the hunting culture of Patagonia and that the later changes were largely due to the intrusion of traits from the north and the stimulus these conditions exerted upon the development of the Choroti and the Ashluslay stocks. Whatever may be the merits of this conclusion, the author deserves commendation for the precision of his method, and for presenting us with what is by far the best work on the distribution of South American traits.

CLARK WISSLER

The Central Arawaks. WILLIAM CURTIS FARABEE. (Anthropological Publications, vol. ix, University of Pennsylvania, The University Museum.) Philadelphia, 1918.

In "*The Central Arawaks*" we are given the first important publication after long years of travel and study in little-known parts of South America by Dr. William Curtis Farabee. The large tribe known as the Wapisianas is taken as the type of the group of Arawak tribes, that inhabit the Savannah country of British and Brazilian Guiana, at the heads of the Essequibo and Branco rivers. Other tribes are the Atarois, now absorbed by the Wapisianas, and the Tarumas and Mapidians, the last-named tribe being farthest removed from the routes of travel. Material and social culture, somatic characters and language are presented and there is, in addition, a long series of photographic plates, of fine quality.

The Central Arawak are a sedentary people who raise the manioc, maize, sweet potatoes, pumpkins, peppers, etc., of pre-Columbian days and the bananas, plantains, sugar cane, etc., that have been brought into the New World by the white man. They are also skilful hunters and fishers, using bows and arrows, spears, blowguns, etc., for game, and for fish a variety of interesting traps and poisons. One conical basket trap is so set on a springy pole that it flies upward out of water when a fish enters and the trigger is sprung. The poisoning of pools in the dry season